

## Contributions

### INDIFFERENCE TO CRIME

B. C. MOOMAW

One of the results of universal publicity is a growing indifference to crime manifest in our modern civilization. In this connection we recall the familiar quatrain:

"Sin is a monster of such horrid mien  
That to be hated needs but to be seen.  
But seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

It is very much according to this philosophy that we fail to realize that degree of repugnance and horror at the commission of crime which was the case among good people a century ago, before the advent of the telegraph and the daily paper. In those days the people of any given community were only familiar with the events of that community. The circle of their information was a narrow one, and within that circle the commission of a grave crime was an uncommon occurrence, so uncommon as to create when it did occur the most intense excitement and feeling. Perhaps in a whole lifetime there would be not more than a single murder, a very few thefts, one instance of incendiaryism, and one of domestic tragedy. The result was that these rare events came upon the mind with a tremendous shock, and with a sense of indescribable horror and revulsion.

But now our daily paper reeks with every variety of atrocious crime committed all over the world, and we read of murders, burnings, burglaries innumerable, with scarcely more than a ripple of passing interest. We read the accounts of these things with a placid mind, we are not unduly disturbed, we are not painfully shocked, we have become familiar with the thing, we take it as a matter of course. Our moral sense is blunted, and we have lost much of that sensitiveness of spirit which quickly and thoroughly revolts against sin and crime with an unlimited aversion and horror. It would be a good idea we think to set up some guard at this point, and to see to it that we cultivate and maintain a degree of sensitiveness of our spiritual nature toward sin, vice, crime, as will not admit of the least admixture of indifference or tolerance. To become callous and thick skinned is an exceeding misfortune, a spiritual calamity, from which God defend us.

### TRUE CONSECRATED

L. A. HAZLETT

Some one remarked to Mr. Moody while he was a young man, "The world has yet to see the power of one man wholly consecrated to Christ." He quietly remarked, "I will be that man." How true his life was to this utterance. We are apt to lose sight of the significance of the term "*Consecration*." It is simply consenting to let the life of Christ do what it wants to do in me. Laying of ourselves on God's altar to be his utterly and forever. Giving God the right of

way in our lives. Cleansing, then precedes consecration. It is a deeper work than conversion, clearly seen in the life of David, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation," Ps. 51: 7, 10, 12. Previous to the utterance of this great prayer, David was converted. Now he demands cleansing, preparatory for consecration—for service. "Then will I teach transgressors thy ways; and sinners shall be converted unto thee," Ps. 51: 13.

Our hearts must be emptied. What he opens he cleanses, what he cleanses he fills. In conversion God gives to me, in consecration, I give to God. Our unwillingness is so often a hindrance. Dr. Meyer says, "Tell God that you are willing to be made willing about all. Isaac is a true type of willingness—pliable, lent to the will of his father, which is here a type of Christ—his will bending to the will of God the Father in all. Consecration is a definite, individual act, as seen in the offering of Isaac. Paul in Rom. 12: 1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies, etc. Yes bodies clean as seen in I Thess. 5: 22, 23. A sacrifice—something made sacred by its dereliction, laid on the altar, cannot be taken back. "I am not my own any longer."

On the day of Pentecost the apostles became living men in a higher sense than ever before. Christ chose twelve men from the common walks of life. What for? Ornaments? Mere gentlemen? Service alone, work, to carry forward my cause, to save souls. Ours is like unto it, service, and this only can be done by a consecrated people.

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True consecration means to keep in touch with Christ. Confess sin instantly. "If we confess our sins, I John 2: 9. Confession is linked with pardon as seen in David, II Samuel 12: 13. Yield. Negatively this is "Cease to resist him." As some one has said "How much more fighting there is against the Lord among Christian people than there is fighting against the devil." Positively serve him with clean lips and a pure heart.

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Christ says, "I will make you fishers of men." The question is often asked, "Why not more conversions?" "Perhaps because we have not been following Him closely enough." "And who then is willing to consecrate his service this day unto the Lord?" Literally, fill your hands with service. It is an open question. Are we willing? Turn to Leviticus 8: 24 for a true picture of consecration. Aaron and his sons laid their hands upon the head of the ram. The ram slain, Moses took of the blood and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand and upon the great toe of his right foot. Likewise of the sons. Its meaning. Ear consecrated to

hear the voice of God, the whisperings of the Holy Spirit. How much needed amidst the humdrum of business today. Hearing the voice, then ready to do, fill his hands. Ear consecrated, hands consecrated, feet ready to run whither the voice directs. This is true consecration, set apart for service, "I'll go, I'll say, I'll be." The last comes first in order, I'll be. How often we reverse the order, going, saying before being what God would have us be.

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### MAY I KNOW THAT I AM SAVED

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It would seem strange that any child of God should allow to exist a moment's anxiety concerning the state proposed by the above query. Yet the fact remains that a very large percentage of professing Christians can not answer the question in the affirmative to their own satisfaction; and perhaps a like number would at once candidly reply in the negative, sincerely believing that the question is not settled by divine revelation. This seems lamentable to another and perhaps fewer class who, in earnest faith, lay hold of, rest in and cling to the promises of Divine love thru the atonement of Jesus Christ—the incarnation of that love. Can it be that the quickening wherewith we were brought into the world of spiritual being was but the weak gasping of the ill fated infant who lays hold of material being but for an hour or, answering to the second class: were we brought forth indeed,—perfect as to form(ality) and features (of creeds and confessions)—but, still-born; beautiful indeed, but a cold, dead thing; or was it that we in the simplicity of our faith laid hold of life, like the healthy infant, with such vigor that we cry out for the very needs of our new being, because conscious that we live?

Does the inspired word settle this question for us beyond a doubt, and may we know that we are saved now, without waiting until the judgment to see whether the lottery of chance shall decide our fate happily or unhappily; or to see our works weighed in the scales of justice to know whether we merit salvation?

Standing upon the affirmative, the writer feels a blessed consciousness of present salvation, and that there is abundant evidence for this position in the word. While it would please us to show our ability to prove our position not only because we love the truth, but because we have a sincere desire to help those who are living in a continual self-condemnation and are too weak in faith to claim what it is their blessed privilege to enjoy in Christ Jesus, yet we could not hope in the one column of space allotted to this article to settle the question to the satisfaction of all. Hence we will only examine one point (perhaps the most important one) in the discussion.

The question is one that involves life and death. We are led to inquire, by the state of being saved mentioned in the query,